

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

PUBLISHED EVERY FRIDAY BY P. SHELDON.....WILLIAM A. DREW, EDITOR.

VOL. VII.]

GARDINER, ME. FRIDAY, AUGUST 31, 1827.

[NEW SERIES, VOL. 1.—No. 3.]

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and 10 per cent will be allowed to agents on all money collected and forwarded to the publisher, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscription will be discontinued, except at the discretion of the publisher, until all arrears are paid.

No subscription will be received for a less term than six months;—and all subscribers will be considered as continuing their patronage, until a special request be made for a discontinuance.

All communications addressed to the editor or publisher, and forwarded by mail, must be sent free of postage.

All ministers of this denomination, in the United States, of regular standing, are hereby respectfully requested to accept, each, of a general agency for the Christian Intelligencer, to obtain subscribers, and collect and remit subscriptions.

DOCTRINAL.

[From the Christian Examiner.]

THE ONEIDA & TROY REVIVALS.

It appears that towards the close of the summer of 1825, many of the Presbyterian ministers in the interior of New-York, and particularly in Oneida County, began to be uneasy about the state of religion in their congregations, and still more so at the progress which other sects were making amongst them. To arouse the slumberers, and still more, it would seem, to re-establish themselves in that ascendancy which they were in danger of losing, they appear very generally to have come into a plan for getting up, as the phrase is, an awakening, or revival; a common resort of the Orthodox, when they find themselves in difficulty. For this purpose they lost no time in availing themselves of the means and instruments, which experience has shown to be most efficacious in such cases; and three or four 'home missionaries,' as they are called, and several young men from the theological seminary at Auburn, came to their aid, and rendered essential services. These measures began to take effect in the course of the autumn; but the contagion spread slowly, and does not appear to have reached its height till the following spring and summer. Speaking of the accounts communicated to the committee of the Oneida Presbytery, respecting the rise and progress of the revival in different places, the writer of the *Calm Review* observes:

"In many of them there appears to be a studied effort to create a belief, that some time before any open indications of religious excitement appeared in their several societies, and before any special means were taken to promote it, a silent but obvious movement upon the minds of the people was apparent and is now well recollected. Far be it from us to impute to these gentlemen a design to impose knowingly upon the public mind, an untrue statement of the case; but it is not uncommon for those who would wish to remember a favorite matter, unwittingly to themselves to substitute an *after thought* for a recollection. Certain however it is, that in no instance, so far as we have information, was 'the work' a subject of public knowledge or general observation, before the appearance and operation of the principal agent or agents, who have all along attended it and given to it life and activity."—*Calm Review*, pp. 9—11.

The origin of the revival in Troy was less respectable. About four years ago the Rev. Nathan S. S. Beman, then residing in the state of Georgia, was called to the charge of the first Presbyterian Church in that city. While measures were in progress for his settlement, rumors began to be circulated in the neighborhood respecting differences between himself and his wife of a scandalous nature, and a committee was raised to inquire into the truth of these reports.

"They applied to Mr. Beman himself for information, who assured them that there never had been any variance between them, except upon one occasion, when he found it necessary to interfere and disapprove of the excessive correction, which she was administering to a female servant. He further informed them, that she was a woman whom it would afford him pleasure to introduce to the ladies of Troy, and he did not doubt the pleasure would be reciprocal upon their acquaintance with her; that she was a professor of religion, and a pious woman, and would be an ornament to the society. It has since been found that very violent and angry dissensions existed between them, long before their departure from Georgia. The church had inflicted the sentence of suspension upon her, and it was still hanging over her when she came here, and she has never communicated [communicated] with the church in this place. The cause of her suspension will place in still stronger light the duplicity of Mr. Beman. About five months after their marriage, there was some difficulty between them, when Mr. Beman locked

her in a room, and kept her confined from morning until afternoon, at which time she was released by a servant. She then went to another room, and threw herself a bed. Mr. Beman entered the room, while she was in that posture, and as soon as she discovered him, she looked up at him and smiled. He abruptly turned his heel upon her, went away, but soon returned, saying that "if locks would not hold her, he would see if nails would." He then fastened the door with the "nails," and she, alarmed and agitated, raised the window and made an outcry for help. All blame for this transaction, probably without much inquiry, was thrown upon her, and the sentence of suspension was passed upon her by the church session. When Mr. Beman left Georgia, he applied to the session for a certificate of her good conduct, which was denied, with an assurance however, that if he would, six months after that time, write to them a satisfactory account of her amendment, they would restore her to the church. He has repeatedly said, since the time he passed his encomium upon her to the committee, that she was *always* a woman of a refractory temper, and that her first husband fell a sacrifice to it, or to use his own words, "she wore his life out, and her father said that no man could live with her."—*Brief Account*, pp. 32, 33.

A connexion begun in duplicity and prevarication, it could hardly be expected, would be long or happy. The continuance of his domestic difficulties, and the consequent exposure of his unfair dealing with the committee, the open and disgraceful scenes to which his frequent and violent altercations with his wife gave rise, the unfavorable aspect which these occurrences wore in regard to his own temper, even supposing his wife to have been the first aggressor, and the failure in an attempt on his part to obtain a legal separation from her; all conspired to bring a dark cloud over his character and prospects.

"In this state of the case, with these unfavorable suspicions hanging over him, he determined, by assuming an unusual degree of zeal in the cause of religion, to create such an impression of his sanctity, as would entirely retrieve his falling reputation. He even declared to a respectable member of his church, who was warning him of his dangerous situation, that if a successful revival could be matured under his auspices, it would place him beyond the reach of censure; that either himself or his wife must be sacrificed, and that if the lot fell to him, it might be of disservice to the cause of religion. He appeared to conceive that in the choice of the victim, the guilt or innocence of the parties were not to be taken into consideration, but only to be regarded. As his fall would be followed by worse consequences than hers, he thought that she ought to suffer; and it was with this strange logic in his month, that he appealed to his friends for assistance in affecting his object. A revival must be commenced, and he must be its author."—*Brief Account*, p. 15.

Having adverted to the origin of these revivals, we shall next mention some of the means employed in getting them up.

The leading and principal agent in this work, has been the Rev. Charles G. Finney, a remarkable man in many respects. He was converted to Calvinism a few years since, and immediately left the study of law for divinity, and is now a member of the Oneida Presbytery. In a letter published in the *Bunker Hill Contest* there is a description of this gentleman as a preacher, which, the authors of the Narrative admit, may assist the reader in forming a tolerably correct opinion of his manner.

"Now, as a shrewd and bold calculator in effecting your design, you avail yourself of Calvinism on the one hand, and of the flexible passions of men on the other.—You breast yourself to the work like a giant. You open the attack with Jupiter's thunderbolt. You take the doctrine for a damning fact—declare you know it—raise your voice, lift high your hand, bend forward your trunk, fasten your staring eyes upon the auditors, declare that they know it to be God's truth, that they stand upon the brink of hell's gaping pit of fire and brimstone, and bending over your body and bringing your clenched fist half way from the pulpit to the broad aisle, denounce instant and eternal damnation upon them, unless they repent forthwith.

"This frightens the feeble-minded, and there is no difficulty after this in moulding them according to your pleasure and purpose. But there is a set of men capable of high passionate excitement, upon whom this mode of management has no other effect than to produce contempt and ridicule. You are aware of this, and you resort to another method to rouse their passions, well knowing, that if you can only get their feelings wrought up to a high pitch in any manner, they then lose their sober sense and self command like an Elephant in his chains. To accomplish this, you call them out by name, or designate them in public prayer before all the people, revile them, multiply opprobrious and galling epithets, and whether present or absent, you of course make them mad with passion, which they vent most freely and fiercely,

with indignant ravings and curses on your person. This is just what you want. This makes you laugh inside, however sober you may look without. You remain unmoved like the arch spider in the centre of his web, drawing the cords closer and tighter, well knowing that the more the fly flounders and struggles, the more he entangles himself in the snare, and overcome at length by self action, he falls a panting and exhausted prey to his all devouring adversary. This, sir, is hitting the nail on the head. In this way you have made converts, not to be converted by any other management.

"You have boasted of it, and said, if you could only make them mad, you were sure of them, the victory was easy, the easiest thing in the world. Here then we have the exposition of the character of your talents, and your acquaintance with human nature in this peculiar department of it.

"If there were any reason in the world for the hypothesis, that you may possibly be a sincere deluded man, I might have treated the subject in a very different manner. But I know too much of you and your performances, both from personal observation and the actual history of your proceedings, to be led into any such mistake. To represent you a sincere deluded enthusiast or misguided fanatic, would be to misrepresent you."—*Bunker Hill Contest*, pp. 99, 100.

We doubt whether the writer of this letter is aware of the full extent to which cunning and fraud are compatible with a sincere fanaticism. At the same time, we believe that the inflammatory, or we should rather say, ferocious style of preaching, for which Mr. Finney appears to be distinguished, might easily be practised by a man possessing his peculiar turn of mind, though every thing were feigned, and his preaching might become as effective in disturbing the community, without supposing him to have extraordinary powers. The coarse passions, and those especially which are expressed in strong and boisterous tones and gestures, are easily affected; and there is something in the violent action of the speaker in such cases, that has the effect to excite him, and make him appear as if he were in earnest. However this may be, the preaching a *revival* described in what the 'revival ministers' term *pungent preaching*; and as this is one of the principal means on which they rely for success, it may be proper for us to give a few more specimens.

The following is the closing sentence of one of Mr. Finney's sermons to the people of Utica.

"You sinners of Utica, and some of you who now hear me, will go to hell, and the saints and angels will look down from heaven, and when they see the sinners of Utica, in the lowest, deepest, darkest pit of hell, they will shout and clap their hands for joy." This is said to be the spirit, if not the exact letter of your sentence. Neither is this the only place where you inculcate similar sentiments, and as an earnest, or foretaste of the extatic joy and blissful enjoyment you anticipate, you clapped your hands as you uttered the chant."—*Bunker Hill Contest*, p. 25.

This gentleman preached several times at Troy, and his language on two of these occasions, as given in the *Brief Account*, was highly characteristic.

"On the sabbath evening last fall, a sermon was delivered in the church by Mr. Finney, in which, after describing the language of the redeemed in heaven as being 'not unto us, but unto thy name be the glory,' he said, 'we should see these restorationists come smoking and fuming out of hell to the gate of heaven; which being opened, they will say, stand away you old saints of God, we have paid our own debt, we have a better right here than you; and you, too, Jesus Christ, stand aside, get out of our way, no thanks to you our being here; we come here on our own merits.'

"In a sermon delivered last fall by Finney, after representing the extreme depravity of the sinner's heart, and how hostile it was to God, he said, 'why, sinner, I tell you if you could climb to heaven, you would hurl God from throne; yes, hurl God from his throne; O yes, if you could but get there, you would cut God's throat; yes, you would cut God's throat.'

"On the eighth of October last, in the afternoon, Mr. Finney preached from these words: 'Now, therefore, be ye not mockers lest your bands be made strong.' After reproaching the members of the church for their cold prayers, which he described as hypocritical and a mockery to God, he said, 'now, servants and children, do you go home to night, and watch your parents and masters, and see if they don't pray the same old cold hypocritical prayer over again which they have been praying many years.'—*Brief Account*, pp. 35, 36.

Mr. Beman was not likely to be outdone in his own pulpit, in a kind of preaching so exactly suited to his genius and temper. Accordingly we find that

"On the evening of the thirteenth of September last, in a sermon delivered at the upper end of Fourth-street, Mr. Beman declared that 'he should follow his cold professors in the pulpit, and in preach-

ing from house to house, until he had forgotten them out, and driven them from their lurking places, and stripped them of their sheep skins, and exposed the teeth of the wolf.'—*Brief Account*, p. 29.

And again;

"In another discourse, he said, 'the clerks along River-street were laughing and scoffing at God's eternal truth; they were without brains, and scarcely ever read a chapter in the bible, and he had no doubt if they could get to heaven, they would pull God from his throne, and burn it to ashes.' Then addressing convicted sinners, he said 'your prayers are rebellion against God, and an abomination in his sight, 'if you dare do it, you would club God Almighty out of Troy.'—*Brief Account*, p. 30.

The following passages are still more offensive, as they indicate not only the manner, but the spirit, in which this minister thought to perform the office of one, who should beseech men by the meekness and gentleness of Christ. It should be observed that deacon Heartt, of whom mention is here made, had given no other occasion of resentment to Mr. Beman, but by opposing his violent measures.

"In a conversation held by a gentleman of this city with Mr. Beman, he said that 'it was not strange that deacon Heartt's children conducted improperly; for, says he, their mother is an old hypocrite, and their father is not much better.' He further said that 'Deacon Heartt was reporting and circulating lies about him, as base and as black as were ever forged on the anvil of hell.' He continued; 'if he does not desist, I will rip him up root and branch; I will expose him; and if I am not permitted to do it elsewhere, I will do it from the pulpit. The public shall know and understand what he is about. I will pursue him until he is expelled from God's church.' The gentleman then respectfully recommended to him the expediency of mitigating his ardor, as he was apprehensive it might ultimately destroy the society. He said that 'he should not alter in the least; he should not retrace a single step, although he should see fire and faggots coming into his face and eyes.—He should go on as God directed him to preach, although there should be but one left in the house.'

"In one of his sermons he said, 'complaints have been made of my manner of preaching, and it is said such kind of preaching will not last long. But you need not flatter yourselves with that; for I have but just commenced. I shall go all round these pews, and shall follow you until I bring you all upon your marrow-bones.'—*Brief Account*, pp. 34, 35.

Pungent preaching, however, does not appear to have been in so much favor with the instigators of these disturbances, as another expedient termed by them 'agonizing prayer,' or 'the prayer of faith,' particularly when made 'for a definite object.' The reflections on this subject in the *Calm Review*, are temperate, judicious, and edifying.

"A sermon must in ordinary hands always be more or less of a preceptive and didactic nature, and cannot be struck out as it were at a single heat. Brief ejaculatory exhortations are a species of address more within the compass of every man who feels himself moved to instruct his fellow men in their religious course, and can be made to bear more directly upon the feelings and passions either of individuals or of multitudes. But it is through the medium of prayer that the devotional mind catches its highest inspirations, and 'kindling as it goes' soon becomes with an enthusiastic, a designing, or an unregulated mind, both the cause and the effect of that effervescence of the soul, which consumes in its every vestige of reason and reflection, and prostrates like a whirlwind the fairest monuments which fall within its sweep.—And it has accordingly been through the use, or rather the *misuse*, of this high and solemn exercise of the mind, that the character of this work and of its indiscreet agents, has been most strikingly, and in many instances lamentably displayed.—Credulity itself would scarcely credit many of the well known instances, both in matter and manner, of extravagant, and even profane and ludicrous perversion of this sacred exercise, which have occurred in the public and private ministrations of this sublimated school. 'The prayer of faith' is the favorite term by which it has been characterized and distinguished, and to be able to attain to it, seems at once to have been the object of the highest aspirations, and a sure warrant for expecting the attainment of its every petition. From this unauthorised, strange, and novel doctrine, has naturally grown both the excessive vehemence, and the individuality by which these exercises have been peculiarly distinguished in the course of this work, which are frequently alluded to with so much commendation in the history of it lately given, and which is called 'praying for a definite object.' It need hardly be remarked how delicate an attempt, even in skillful and well disciplined hands, is such a personal application of any address to the Majesty of heaven and earth in behalf of our fellow mortals, whose characters,

whose frailties and whose religious affections are best known and only known to an all seeing Judge. What a perilous and hazardous attempt must it then be in the hands of a clumsy novice, or a designing agitator, heated with the fumes of enthusiasm, or soured with obstacles of opposition, which at times question his infallibility or obstruct his progress. And it is from aspirants like these—

"From skulls that cannot teach and will not learn," that we have habitually been accustomed to hear villages, streets, houses, and individuals singled out by name and held up to the surrounding audience as a spectacle to be operated upon by the rough cleaver of a coarse operator, until the unhappy subject of it was either driven by resentment into a passionate opposition to the whole system, or by fear and perplexity driven into the system itself, by a blind surrender of all the reasoning faculties of his mind."—*Calm Review*, pp. 14, 15.

In a note subjoined the writer observes further—

"The exploded and irrational notion of the miraculous interposition of the Deity in answer to prayers 'for a definite object,' appears also to be meeting with considerable countenance with the high Calvinists in some other parts of our country, in relation even to temporal blessings.—Thus in a late Boston Recorder, in a narrative of the life and religious experience of a Miss Colman lately deceased, it is stated without any question of the fact, that 'at the age of twelve years she was afflicted with a distressing disease in her throat which nearly caused her death.' At this time she was the subject of extreme and distressing temptation. She, however, gave herself steadily to prayer, and her tending physicians declared, that the complaint left her suddenly, and apparently in answer to prayer." We have heard it stated upon what in any other case would be deemed credible authority, that such was the faith of a certain good woman in the north part of the county, in the prayers of the Rev. Mr. N. when 'agonizingly' brought to bear upon 'a definite object,' that they 'had no doubt of the conversion of any particular individual whom he should select and pray for with his utmost earnestness lying' (as he is wont to do in a recumbent posture) 'upon his belly!' Is there any thing more irrational than these suppositions, in the so much ridiculed statements, which were circulated a year or two since of the miraculous cures said to have been performed, both in Europe and this country, through the ministrations, masses, and prayers of * * * Prince Hohenloe? And yet there is probably not a single believer in the first mentioned special interpositions, who would not reject at once with utter incredulity, and even with horror, the belief in the bare possibility of the latter, though certainly sustained by much more plausible and imposing evidence of their reality."—*Calm Review*, p. 16.

On this topic we hardly know how to proceed. Even the abuses of prayer, the most affecting and sublime act of man, are not to be treated with levity, or spoken of contemptuously. It must have a bad effect to connect ludicrous associations with this service, and we are sure it cannot give more pain to any of our readers, than it does to us, to dwell on the errors and excesses by which it has been degraded and profaned. On the other hand, were we to pass over in silence the disgusting and shocking details that follow, we should be unfaithful to the opportunity afforded of demonstrating the legitimate results of that system, which would make a revival of religion to depend on exciting the passions, and not on enlightening the understanding.

"After Mr. Finney had got a 'revival' well a going in Gouverneur, in St. Lawrence county, in 1825, he had a call and went to De Kalb, staid a few weeks, and returned to Gouverneur. On being asked by his friends how the 'revival' went on in De Kalb, he said, 'they appeared cold. When the old church members attempted to pray, they appeared as if they were thinking about swapping horses.' He said 'our young converts in Gouverneur will pray down a kingdom, sooner than the old church members will pray a hen off her nest.' Are these, too, some of the 'pointed arguments and strong language which solemnize and impress the higher as well as the lower classes' in Utica? Rev. Mr. Nash (then with Mr. Finney in the work,) could often be heard half a mile when alone in secret prayer; and so conducted his prayers, that some of their converts believed and contended, that he could and had prayed his horse from one pasture into another."—*Bunker Hill Contest*, d. 65.

[TO BE CONTINUED.]

DIFFERENCES.

It is remarkable that men when they differ in any thing considerable, will be apt to differ in almost every thing else.—Such differences beget contradiction; contradiction begets heat; heat quickly rises into resentment, rage and ill will. Thus they differ in affections as they differ in judgment; and the contention which began in pride ends in anger.

Cato's Letters.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE—PAUL.

GARDINER, FRIDAY, AUGUST 31.

"GROG SHOPS." Nothing can be more odious and discouraging to the patriot and philanthropist, than to witness, as he passes through the country, the numerous establishments that are located in every direction for the retailing of spirituous liquors. He sees in them an influence more poisonous than that of the Eastern Upas, more lamentably destructive than the fabled whirlpools of Charybdis. They are the alluring rendezvous where many an industrious and virtuous citizen and innocent and promising youth are brought to poverty, wretchedness, infamy and ruin. What is the reason, that our fellow citizens cannot be permitted to set themselves down quietly upon their farms, to prosecute the healthy and successful labors of husbandry, without having thrust among them one of these nuisances, the tendency of which is to invite them from their fields, to destroy their habits of industry and temperance and to strip them of their property, their reputation and their domestic bliss? Is there a demon in our country, that pants for the destruction of all which can add to its glory? And shall he be permitted to erect his unhallowed temples throughout our land to receive the sacrifices of all that can add value and importance to our social character? Can nothing be done to put a stop to those haunts of wretchedness—these authors of "woes of all dimensions?" That the retailing of spirituous liquors has been and still is the cause of much evil to the community, cannot, will not be denied. As such, it seems to us, some effective measures ought to be taken to restrain if not entirely to prohibit it. We speak with earnestness upon this subject, and perhaps may give offence to some by the freedom of our remarks upon it; but we have seen so much of the destructive influence of tipping shops, that as friends of our country, and particularly of the rising generation, we cannot but raise our voice against the practice of which we speak. We know it will be said, that this is a land of liberty, and every man has a right to sell or purchase what he pleases and when he pleases. So the son of St. Patrick reasoned, when after arriving in America and robbing the first man who he met, and being arrested by an officer of justice, he exclaimed—"Am I not in a land of liberty?" The truth is, no man has a right to do that which injures the public. Liberty must be restrained by certain salutary laws, or it loses its character and becomes licentiousness. A man has, according to the true principles of civil government, no more right to sell or give the intoxicating draught to one whom he has reason to believe it will injure, than he has to inflict a personal injury in any other manner. And it is both the right and the duty of the legislator, when he detects a practice in the community which he sees to be productive of more evil than it is of good, to enact a law for the full suppression of such practice. If our existing laws are not sufficiently rigid to put a stop to the tempting facilities, that are to be found every where, for the obtaining distilled spirits in small quantities, let them be made more severe. Let something be done—effectually done—either by increasing the price of licenses, or by fines or penalties, to annihilate the numerous grog shops with which our country is infested. There is no need of them, whatever—as every body knows. They are not necessary for the support of those who keep them, for they might live in some more honorable and useful way; nor for the comfort and health of those who frequent them, as they are fatally destructive to both.

While our politicians are alive to imaginary evils—dreading the preferment of certain men to office, lest the country should be ruined by their elevation—let them turn their attention to *real* ones, and direct their thoughts and labors to correct them. Let them purge society of the nuisances that exist in it, and they will then deserve, in very deed, the thanks and rewards of their country.

MAINE BAPTIST HERALD. There is something highly commendable in the character of this paper, which almost always makes it acceptable to us. We do not now speak of its distinctive doctrines; for those we assuredly do not believe. But there is, generally, a spirit of frank, open honesty and magnanimity discoverable in it, which we look for in vain in many other limitarian papers that come under our observation. There is a good moral vein running through its columns, which is seldom or never polluted by detraction and abuse. The editor seems disposed to treat other denominations kindly, while he defends or exposes the faults of his own. Universalism, which others appear to consider the lawful object of misrepresentation and slander, he seems disposed to let stand or fall by its own merits. He never descends so low as to make quotations from the Anti-Universalist. He does not travel to Russia to obtain the death of a man that died of intemperance, and then add, "He was a Universalist." It is true that, some time ago, he did admit one or two articles from

one of his correspondents dealing severely, and as we thought unjustly, with our views; but as soon as he discovered the character of the remaining ones which were to follow, he, with a magnanimity peculiar to himself, refused to insert them. At that time we took the liberty to propose to him a few well meant and plain questions to which he was not pleased to reply. He probably mistook our intentions apprehending that being hostile to him, we wished to draw him into a controversy. We had no such design. Our feelings have ever been those of friendship towards the Herald. We said before that, we do not believe its doctrine. But there are thousands of people in the world who do not think as we do, and yet we respect and value them.

The Boston Recorder and Telegraph warns all "Christian parents," not to send their sons to Cambridge College, as that would not be "training them up in the nurture and admonition of the Lord." "It is a fact," says that paper, of which the public ought to be fully apprised that the Hollis Professor of Divinity, (Dr. WARE,) to whom the students look as their religious teacher, has declared himself an Universalist. Can the christian parent, by placing a son under such an influence, put in jeopardy his moral and eternal well being, and be innocent?" This is the paper which once modestly said, that a parent who sends his son to Cambridge University fitted him out with a coach and six to ride to hell in!

ONEIDA AND TROY REVIVALS.—We invite the attention of our readers to the Review of the late N. Y. Revivals found on the first page of this paper. It will well pay the perusal. It is extracted from the Christian Examiner, an excellent Unitarian publication, and we understand was written by the Rev. Mr. Walker, of Charlestown, (Mass.)

FAITH, HOPE AND CHARITY. These are the three cardinal virtues of christianity—co-extensive and indissoluble as to their nature and importance. We are required to have CHARITY for all;—to HOPE for, and desire, the salvation of all, and ought not our FAITH to embrace as many? Must our hope and charity be universal, and our faith alone be limited? No man, it appears to us, can be consistent unless his faith corresponds with his benevolent desires, and with the duties he owes to mankind.

INSTALLATION. On Thursday the 23d inst. REV. JOHN BISBEE, JR. was installed as Pastor of the First Universalist Church and Society in Portland. The services on the occasion were performed in the following order:

ANTHEM.
INTRODUCTORY PRAYER, by Rev. E. Turner.
HYMN.

Sermon by Pastor elect, from 1st Peter iv. 11.
"If any man speak, let him speak as the oracles of God."

INSTALLING PRAYER, by Rev. S. Cobb.
Delivery of the Scriptures and Charge, by Rev. E. Turner.
Fellowship of the Churches, by Rev. S. Cobb.
HYMN.

CONCLUDING PRAYER, by Rev. J. Woodman.
ANTHEM.

BENEDICTION, by the Pastor.
The congregation was large, and by their solemnity and attention evinced the deep interest they took in the interesting transactions of the day. Br. Bisbee is now settled with an affectionate and respectable people, and we do hope that the connexion thus formed may be harmonious and lasting and highly serviceable in the cause of truth and holiness. We understand that the young men of the Society have recently manifested their liberality by purchasing some elegant and expensive furniture for the Chapel.

NEW ASSOCIATION. It is contemplated to organize a new Association of Universalists in Plymouth county, Massachusetts. The first meeting will be held in Situate on Wednesday next.

REV. ADIN BALLOU, of Milford, (Mass.) has received and accepted an invitation to settle with the First Universalist Society in New-York city.

DEDICATION. We are requested to give notice, that the new Meeting-house, lately erected in the village of Farmington Falls, will be dedicated to the service of the One Living and True God, on Thursday the 6th of September.—Services to commence at 11 o'clock, A. M. The dedication Sermon will be delivered by Rev. Sylvanus Cobb of Waterville.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

A DISCOURSE

delivered on the 13th of June last, at the
Dedication of the new Universalist
Meeting-house in Turner, Me.

By SYLVANUS COBB.

TEXT "Not forsaking the assembling of ourselves together, as the manner of some is; and so much the more, as ye see the day approaching."—Hebrews, x. 25.

[Continued from page 134.]

The remarks which I make on the importance of public worship, are not offered

ed under an impression that men cannot acceptably render homage and praise to God but in the public assembly. He who can worship God truly in the assembled congregation, will worship him truly in every day of life. He will be reminded of that adorable Being by every event, and feel his heart warm with gratitude in every favor he receives.

But he who knows the sublime enjoyment of gratitude and love to God, likewise feels a fraternal tie which binds him to his fellow beings, and understands that he is formed for society. His own state is affected by the state of the society in which he lives. His happiness is marred by seeing others in woe, and it is doubled, when his family, and his neighbors are sharing with him. He must feel engaged of course, in the use of such means, as will advance society in moral and religious improvement. He will esteem it a duty and rich privilege, to go at proper stated times, with his family and neighbors, to the temple of the Most High; where he can see that all together have their minds called up to God, to be refreshed with such reflections on his purposes and his doings, as to renew a sense of his goodness, strengthen their confidence in his care, and turn their heartstrings to his praise. And while he sees those around him engaged in the worship of the God he loves, it fans brighter the flame of his own pure devotion, and enlarges the heaven of his soul.

2d. We are to consider the worth and importance of instruction in the doctrines of the Gospel.

The teaching of the truths of the Gospel composes so important a part of our labors while assembled for the worship of God, and is so essential as a means to qualify us for the exercise and sublime enjoyment of worship, that its importance has been in some measure anticipated in the remarks already made. But the subject will admit of enlargement. And the indifference, and even apparent contempt, with which some men are in the habit of treating the doctrinal part of religion, invite me to use particular plainness on this subject.

It is not uncommon to hear, even from learned and intelligent men, expressions of indifference concerning the doctrinal part of religion. "We care not what doctrine a man believes, nor do we ever wish to hear doctrines preached. We would have a preacher inculcate the practice of good morality, and we care not that he should concern himself any further." Such expressions from intelligent men appear as strange to me, as would an attempt to strike an opposing blow at all science.

Men are thinking beings, the offspring of God, bearing the image of the divine intelligence. It is made their duty and high happiness to love God with all their hearts, and to worship him in spirit and in truth. But how shall they love God if they know him not? And how then can they worship him in spirit and in truth?

Do you now discover the indispensable necessity of a knowledge of God? Well, this is the doctrine of religion. The Gospel doctrine relates to the character of God, to his purposes and designs. It never calls on men to blindly worship they know not what, but gives them a knowledge of God, that in the light of his glorious character, their souls may be melted in holy adoration before him. Hence the true worshippers of God are said to "stand on a sea of glass, mingled with fire." This denotes that they stand in a clear light, and that their devotions are rational and pure.

Suppose you considered your allotment only for a few years in this life, at the disposal of some person with whom you were unacquainted, how extremely anxious would you be to obtain information of him, and to know his character and his purposes. And how sensibly would your happiness be affected by the result of your inquiries concerning him.

How deeply then does it concern us to know the character and purposes of that Almighty Being, who can strike us out of existence any moment, and who can continue our being as long as he will; and who can make us infinitely happy or infinitely miserable, according to his own sovereign pleasure! I have seen those, upon whom false notions concerning God have taken advantage of their ignorance of his character, until a settled melancholy and dismal gloom have taken possession of the mind; deep anguish and frightful horror have torn the bosom; and woful and hopeless despair has sunk them down, and crushed them to ruin.

Is it a father or mother who thus literally perishes for lack of knowledge? Will you go and tell those weeping children that the doctrinal part of religion is of no consequence? That it matters not what views people entertain of the character and purposes of God? O forbear! Do not thus lacerate their torn bosoms, and profane common sense. When you hear their doleful exclamations, "O my parent! my parent! that thou hadst known that God is thy FRIEND! and I might now have been, as in years past, hanging upon thy kind care, and feasting upon thy parental smiles," must not their sorrows pierce your heart, and the gleam of their tearful eyes abash you with shame, that you have so slighted the doctrine of the Gospel?

A little study on the constitution of the human mind, & on the character of the gospel, will satisfy any reasonable person of the importance of the gospel doctrine and of the solemn duty incumbent on all whose minds are in any degree enlightened with it, to strive for its advancement. It is a deep and extensive science, opening to the mid

a boundless field of glory, and baptizing the soul into an ocean of bliss.

Does any one suggest that although the early Apostles were zealously engaged in vindicating and disseminating the doctrine of the Gospel, most of the epistles abounding with it, and much more their unwritten discourses, when every Sabbath day they reasoned with the people out of the Scriptures, yet it is of little consequence now? Because then the doctrine was new in the earth, but in this age and country it is well known and generally received? This reasoning is unsound and unsafe.

A slight acquaintance even in this favored age and land, will discover to a careful observer, that the true knowledge of the Gospel is not so generally received, but that there is abundant reason for our faithful and active engagedness in aiding its circulation. And we may all be growing in grace and in the knowledge of the truth. We even need repeated lessons, stirring up in our minds the remembrance and enjoyment of what we know; and then there are thousands of ways whereby lessons of instruction may be drawn from Revelation and from nature, illustrating truth, displaying its beauties, and advancing our knowledge of it.

And there is the rising generation.—Suppose their fathers have known the truth; will this suffice for them? What is there in the shining of yonder sun, or in the quality of the atmosphere in the present age, which is any more congenial to truth than in the ages past, which have been stained with the blood of murdered victims of error and tyrannical superstition? Nothing. The elements are the same, and human nature is the same.—Yes, your children, just like those of former ages, are human; and are susceptible of all the abominable errors and superstitions that ever disgraced mankind, and changed the pleasantness of the world into darkness and mourning. Would you guard against a recurrence of those evils?—Then guard against a state of inactivity and religious indifference. For, depend upon it, a state of religious indifference is the fore-runner, or rather the open door, to the most gross religious impositions and abuses.

My christian hearers; when I take a view of the history of past ages, and reflect that human nature is still the same; when I see the persevering and unwearied exertions which are making by multitudes of lovers of power, and the thousands and millions of wealth, which they are collecting in heaps to throw into the scale of their influence,—and notice also how many little minds there are in our country, that can be bought for a name; if I could cry with the voice of seven thunders, I would speak into the ears and into the hearts of all friends to free inquiry and rational christianity, "forsake not the assembling of yourselves together" every convenient opportunity, and the faithful employment of all proper means for the support and advancement of the cause of truth and human happiness; "and so much the more as ye see the day approaching."

The "day approaching" which Paul alluded to, in the text, was evidently that time of "great tribulation" of which Christ had given his disciples particular and repeated prophetic accounts, and which was to come on that generation. That was to be a time which should try men's souls; and it was predicted that the love of many would wax cold, and some not enduring, would fall away from their profession of faith in Christ. And of such Christ said, "but if that evil servant shall begin to say in his heart, my Lord delayeth his coming, and to eat and drink with the drunken, and smite his fellow servant, the Lord of that servant shall come at a time that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

Forasmuch as this day of trial was then approaching, the apostle considered it especially important that all friends of truth should assemble themselves together, exhorting, encouraging, and strengthening one another. "Not forsaking the assembling of ourselves together, as the manner of some is, exhorting one another, and so much the more, as ye see the day approaching."

[TO BE CONTINUED.]

[For the Christian Intelligencer.]

LETTER NO. IV. TO PROF. STUART.

REV. SIR,—That there are men who believe, or pretend to believe, in what is called universalism, who are unworthy to give testimony in a court of justice, I shall not attempt to deny. I confess there are men of that denomination, who do not walk worthy of the vocation wherewith they are called, so that others, seeing their good works, their purity of life in all godliness and honesty, can glorify their father in heaven on account of their faith. I wish it were otherwise—that those, who consider themselves children and heirs of the promises, would purify themselves as their master is pure, and by resisting temptation and avoiding evil, by having the sentiments of heavenly love deeply rooted in their hearts, they might be bright and shining examples of piety and virtue. You Sir, upon a close, rigid examination of your own denomination, would find some whose moral integrity you might doubt, and whose testimony even under oath you would hesitate to receive. There are bad men in all societies, and I have yet to be convinced that yours has a smaller share of such than are to be found in other religious bodies.

I have yet to learn, that the fear of never-ending punishment is a sine qua non,

to determine the standard of veracity. Many think with the Bard from the land of cakes, that

"The fear of hell's the hangman's whip,
To hold the wretch in order."

but to the wretches who are held in order, solely by this article of faith, I should without hesitation adopt the words of good old Jacob and say, "My soul, come not thou into their secret; unto their assembly mine honor, be thou not united;" for what confidence could I place in the virtue, the veracity, humanity or justice of a man, whom the fear of future misery only, restrains from vice and iniquity?

Are you the father of a family? if so did you ever think it necessary to erect near your dwelling a fiery furnace and lead your children to view it daily, to learn them to speak the truth? Suppose you had done it, and it had had the desired effect, what must be the feelings and sensations, what the opinion of a father in such a case! Could there be in creation a more dismal, appalling spectacle, one which could pierce a parent's heart with more keen and exquisite anguish, than the knowledge of such a fact? Not a child have I on earth, he would say, whose word I could believe, were it not for the glowing flames of my furnace; that is the only security I have for distinguishing between the truth or falsehood of any statement they make—no parental attachment, no love of holiness and purity of heart, no internal rectitude which would make them fear falsehood, more than poison—neither the love of God nor the regard of man, can influence them—nothing, no security except my furnace to guard me. Such sensations I hope neither you, or I or any other parent will ever experience.

From time immemorial there has existed in some minds, a strong desire to tyrannise over their fellow beings. They have endeavored to hold both their minds and bodies in subjection. This unallowable ambition has overspread the earth with crime, with blood and with misery. The purity and the simplicity of the christian religion in the days of its early professors, when they were not hightiminded, but in lowliness of spirit esteemed another better than themselves, relieved the believers from the effect of these principles, except when they were occasionally persecuted by inhuman bigots; but when Christianity mounted the Roman throne, and incorporated itself with civil power, its mild and benevolent spirit, disappeared. This best of blessings, became perverted, and honest men have doubted whether, managed and controlled, as it was by the Popes, it was of temporal benefit to mankind. As it respects our nation, all spiritual usurpation was legally done away by the adoption of our constitution. Almost fifty years passed away in quietness and peace; each believed as his rational faculties enabled him to do, from investigating the scriptures and no colossal power was erected to overawe or intimidate, or enslave the mind by Inquisitions and purgatories. It is but a very few years that a self-created orthodoxy has erected its head, and sowed bitterness and strife, and backbitings and jealousy in our flourishing and, otherwise happy land. The first step it took was to exclude from christian communion, christian fellowship and christian charity, all who would not submit to its domineering edicts. They were first driven from the pulpits and denied the common civilities of life, because they were guilty of the unpardonable sin of reading, reflecting and thinking, and reasoning for themselves, and refused to call any man, master, knowing they had but one master, who was in heaven. By the signs of the times, I suspect that there is a design to push points still further. It is not enough, that what is called the liberal part must daily experience sneers and insults;—that the thoughtless and feeble mind must be instructed to look on them as haters of religion, morality and God;—they must not only be "despised and rejected of men; but they must be deprived of their civil right, disfranchised, not permitted to hold any post of honor or profit in the state, or give their testimony in a court of justice. This expectation will never be realized; churches and congregations may be broken up or so enfeebled as not to support a minister in a comfortable and decent manner; dissension in neighborhoods and families may be made, and the comforts and consolations of our holy religion may be disturbed; the assurers of self righteousness may say to their erring and dissenting brethren stand by, we are more holy than you; and they may be threatening the weaker and more timid part of mankind or womankind with the terrors of hell, in the style and manner of Finney, Beeman, Danforth, &c. collect mobs around them which will tremble and obey; but here their power must end. Before more can be done, a civil revolution must take place; our constitution and laws must be scattered to the winds.

I Remain

A CITIZEN.

[For the Christian Intelligencer.]

MR. DREW,—Sir if you, or some of your correspondents, would, through the medium of your paper, furnish an explanation of the terms, "lake of fire," and "second death," mentioned in the 20th and 21st chapter of Revelations, you would oblige

An inquirer after truth.

H * * * * *, Aug. 20th 1827.

[The explanation desired may be easily given, but, under our present engagements, we shall look to some of our correspondents for the desired communication on the subject. Ed.]

[For the Christian Intelligencer.]

WATERVILLE BIBLE CLASS.

I observed in the Waterville paper of the 27th inst. some questions which are "to be proposed, and to be answered by the teacher of the Bible Class in Waterville Village." I read over this caption twice before I could tell what to make of it; as I thought it a strange method for a teacher to ask his students questions and answer them himself! It is possible even now, that he meant to have conveyed a different idea, and instead of giving the public to understand that he was to propose and answer his own questions, he meant to have said, that these questions were to be proposed by the teacher, and answered by the scholar, although I know it to be a fact, that in all "inquiry meetings" and "Bible Class meetings," the answers to inquiries and questions are all cut to the orthodox pattern, and we be to him who shall answer differently.

These questions are upon what is taught in the 6th chapter of Matthew from verse 27 to the end of the chapter, and my motive for writing this communication is to request this teacher to furnish the public, either through this paper or the Waterville Intelligencer, with his answer to the following questions, which I select from the number he proposes to ask and answer. Question 6, "what proof have we that the word hell means the place of future punishment?" Question 24, "what is the motive by which this treatment of our abuses is enforced? How extensively does God exercise his common beneficence?" Question 29, "what is meant by being as perfect as our heavenly father?" The answer to the 6th question will probably be a refutation of Mr. Balfour's 1st Inquiry, and we shall probably be instructed from the others in what degree our benevolence must be exercised according to the divine pattern, and also what is meant by the common beneficence of God?

J. W. H.

THE CHRONICLE.

Be it our weekly task,
To note the passing tidings of the times.

GARDINER, FRIDAY, AUGUST 31, 1827.

THE DYSENTERY. We respectfully tender our thanks to Dr. Coffin, the able editor of the *Boston Medical Intelligencer*, for the notice he was pleased to take in his paper of the 21st inst. of an article published under our editorial head of Aug. 10, on the subject of Dysentery. Our design in writing the article alluded to was, we may be permitted to say, an innocent one. Making no pretensions to a knowledge of medicine ourselves, but witnessing the numerous deaths which occur at this season of the year by that distressing complaint, and feeling anxious to elicit information upon the subject, we took the liberty to mention, on the authority of a very respectable physician, a practice which we had personally known to be highly beneficial in cases of dysentery, and that solely with a view to obtain from the Medical Intelligencer, or some other similar work, information calculated to confirm that treatment, if correct; or to show its fallacy, if erroneous. With a politeness that seems to be characteristic of the man, Dr. Coffin has done us and the public the favour to insert in his paper the following editorial remarks upon the subject; which we cheerfully copy into our columns. It will be perceived, that the course of practice recommended by Dr. C. in cases of dysentery, does not differ, in any essential particular, from that at which we hinted in our paper of Aug. 10.

THE DYSENTERY.

"The respected Editor of the Eastern Chronicle, in his paper dated Gardiner, Me. Aug. 10, 1827, gives his views of the proper treatment of dysentery, to which he seems to invite our attention. We willingly embrace the occasion to make a few remarks on the subject.

The first point to be settled in the physician's mind, in the treatment of this complaint, is commonly, the expediency or inexpediency of giving a cathartic. If on investigating the case it should appear that any undigested food, or other irritating materials, whose presence might have excited, or still continue the disease, are yet present in the stomach or bowels, they are to be removed from the system as the first condition of relief. How this indication can best be accomplished, must depend on the symptoms and state of particular cases. If castor oil alone, or this combined with spirit of turpentine, can be retained on the stomach and intestines till its evacuating effect is secured, probably no cathartic is more convenient, speedy or beneficial in its operation. When puking occurs, rendering it difficult to retain any purgative substance on the stomach, sulphate of magnesia, or calomel, or both, in alternate doses, will often succeed to evacuate the intestinal canal.

The pain and suffering of the patient are sometimes so severe and intolerable from the commencement of the disease, that it becomes necessary to combine an opiate with the cathartic, in which case the latter remedy should be increased in quantity in proportion to the quantity of anodyne administered with it.

After the bowels have been sufficiently evacuated, whether spontaneously or by art, the next indication of cure is, to moderate the remaining symptoms of the disease, and to relieve pain. In this stage of the treatment, the occurrence of a general and equable perspiration is highly beneficial, if suitably induced;—that is, if brought on without exciting too much heat, and so conducted as not to prostrate the sick. This appropriate and remedial kind of sweating may be produced by some doses of spirit of ammonia, tincture of opium and wine of ipecacuanha, in combination, accompanied with mild, nutritious drinks, as decoction of sage and

flaxseed, or sage and slippery elm bark, in combination.

Supposing the patient to be thus, or otherwise, relieved, and to labor only under the effects of the disease, much care and discretion are requisite, particularly after severe cases, to conduct the patient through the period of convalescence to health. Success here often depends more on the discretion and self-government of the invalid, than on every thing else. The common error in these cases consist in taking food with too little care in selecting the proper articles only,—in taking it too early and too freely, and in the use of brandy, other stimulants and astringents. The food, on the contrary, should be small in quantity, chiefly farinaceous and digestible, as arrowroot, rice, mutton broth, &c.

At the time we published the article, which has called forth these remarks, we took occasion to say, that we despised quackery as much in the science of medicine as in the still more abused profession of divinity. As the opinions of the editor of the Medical Intelligencer are so exactly in accordance with our own both as it relates to quackery among doctors of Physic and doctors of Divinity, we extract his well timed remarks upon this subject also. They are as follows:—

The reverend Editor, in speaking of the cure of dysentery, has stepped out of his usual province and profession, but has done it with caution and candor, and abjures the idea of quackery in his profession or ours.—Bad as medical quackery is, we should sincerely rejoice with Mr. Drew, if this were the only species of quackery in the community. Theological quackery is as base and mischievous as any other, and one cause of the mischief is, that no pretender or impostor is ever contented to be useful in a quiet, unostentatious way. The disease to be subdued, whether physical or moral, must be excessive and striking, and next to desperate, in order to magnify the agent and his means in the same proportion. Hence the love of excitement and publicity, and the resort to fear as a means of governing the multitude and of turning them to good account. The motives by which quacks are impelled, always make them dangerous members of society. There is sometimes, no doubt, a portion of honest zeal in the compound impulse which drives them forward, but this is more ardent and consuming than discreet or salutary. Other motives seem to have no portion of good to soften or improve the mass of alloy. These are a love of personal, sectarian and party influence; a disposition to impose on the credulity of the weak and unsuspecting for selfish purposes; a desire to be men of some consequence in the world without the labor of earning and deserving a fair reputation, or of acquiring useful knowledge for useful purposes. If these are the actuating motives, and the real characteristics of quacks, under whatever name, profession, or disguise they may infect the community, all honest men should unite to hold them up in legible characters, so that the credulous and unenlightened portion of the people, who are first assailed and most deeply suffer, may seasonably detect and avoid them, as they would a mad dog, the small pox, a famine, or a pestilence.

This may, perhaps, be called an "unkind cut" upon those ignorant, but perhaps often honest visionaries, who are impelled by the deluded idea, that it is their duty to travel the earth up and down to instruct others in religion, when in fact they need, most obviously, to be instructed themselves; but it is no more than what justice requires. We hold it to be a truth in every department of knowledge, that no *ignoramus* is qualified as a teacher, and that no person, who is governed by his own untutored fancies, rather than by the sober dictates of reason and common sense, ought to be recognized as an authorized guide and leader in any thing, especially upon so solemn and important a subject as that of religion. We believe there is no profession, which is more disgraced and injured by quacks, than that of divinity. They are multiplied almost without number, because knowledge is not thought to be connected with religion and those are supposed to be best qualified to teach it, who know the least of the principles on which it depends. If they can but relate certain mysterious exercises, use a round of unintelligible cant phrases;—if their passions have been inflamed without measure, and they can reason against reason and give a good reason why reason is good for nothing—it is enough. They have a call to preach;—and woe be to that man who questions this authority.

The means of detecting quackery both in the science of divinity and of physic, are obvious, and in many respects the same. The theological, like the medical impostor, always pretends to certain mysterious and concealed qualifications. His boasted knowledge is never the result of study. He obtains it suddenly and in a marvellous manner, which he is either unable or unwilling to communicate to others. He assumes great sanctity and importance, because these are the only means of concealing his real ignorance; and ridicule alone is the only argument he can be made to feel. Melancholly and gloom are his delight, laughter is criminal, and a cheerful countenance, is with him, evidence that the devil governs the heart. He approaches his patient with sighs and groans; exaggerates his complaint; tells him he is *totally depraved*; and if the man was well before, he soon convinces him that he is fatally sick, and that the fire of hell is already devouring his eternal happiness. He carries with him a large supply of unintelligible and contradictory nostrums, which if the patient takes, whether he can understand them or not, it is well; but if he refuses, he does it at the peril of his everlasting salvation. He can never be content to be useful in a quiet unosten-

tationary way." "The disease to be subdued must be excessive and striking, and next to desperate, in order to magnify the agent and his means in the same proportion. Hence the love of excitement and the resort to fear as a means of governing the multitude and of turning them to good account." Quacks have many patients and proselytes, who are enthusiastically devoted to their purposes; because a large proportion of society, being "credulous and unenlightened," have a greater reverence for mystery and superstition, than they have a regard for the sober and plain dictates of reason and common sense.

SCENES OF EARLY ENJOYMENT. If there ever is a time when the heart is softened by "fond regrets and pleasing recollections," it is when, in mature life, we are reminded of the halcyon days of boyhood, the scenes of unguiled enjoyment with the fond companions of early life, light and sportive as the unsullied spirits of youth. Those were days as happy as they were innocent; and contrasted with the sturdier labours and the more responsible cares of manhood, awakened the liveliest and most tender sensibilities of which the human breast is susceptible.—Time's rapid car, which brings revolutions in its train, may cast our lot in regions remote from our "dear native home," and separate us widely from those juvenile associates, around whom the silken cords of undissolved affection were entwined; but it cannot obliterate the joys of remembrance, nor destroy the interest we must ever take in their welfare.

We do not know when we have been more forcibly reminded of those scenes of early enjoyment, or when our heart has ached more sensibly to think that they have passed away, than when reading the following beautiful extract from the *United States Gazette*, edited by Joseph Ripley Chandler, Esq. of Philadelphia—the writer of the interesting article on our last page, headed "New-England Wars."

"Two or three mornings since we opened a new paper from Gardiner, Maine, and on its margin was neatly and modestly inscribed, 'exchange with an early friend.' We looked at the imprint of the sheet, and it was long before we could recall to our memory the name of its Editor.

It avails little, that we remember the sunny locks and bright black eyes of his infancy, and the innocent gaiety of his boyhood—time has been busy with all those attractions, and has ripened him to manhood, while it has scattered its frosts upon the head of his 'early' and older 'friend.' How readily, as we catch the name of a youthful associate, does remembrance turn back upon scenes of early enjoyment, when all was sunshine; how full upon the view, come hill and dale, streamlet and pasture, the kindly salutation of kindred and companions, unforbidden sports, friends, home and parents: A third of a century sinks from the thought, and childhood and childish scenes rise with the freshness of yesterday's experience, till the heart aches to feel that they have passed away, and those who made them dear have gone down to the 'narrow house,' or been scattered among those who can have no sympathy in their reminiscences!"

HALLOWELL GAZETTE. We have an habitual respect for this paper, and for its amiable and industrious Editor; and are truly sorry if the remarks, which we, in the spirit of fraternal frankness, made last week in relation to his doubts expressed concerning the talents of Gov. Lincoln and the support he will receive at the approaching gubernatorial election, have given him offence. Such a consequence was certainly not expected, as it was by no means intended, and we can only say, that our motives in writing the article alluded to, were as innocent as were his in the remarks which he made. We did think, it is true, that the insinuations—if we may call them such—relating to Gov. L. were unnecessary, if not, in the existing state of things, somewhat ungenerous; and felt as if a duty was incumbent on us, as one of the editors in the county, to show to the public that those doubts were not entertained by all of them. If in this we have erred, we hope to be pardoned. It is true the editor of the "Christian Intelligencer" is so "unfortunate" as to reside in "Augusta," but this fact had no influence whatever on his mind when he wrote the article which seems to have been deemed objectionable by his friend, the Editor of the Gazette.

We understand that B. B. Thacher, A. B. who has so successfully taught the monitorial school in this town the last year, is appointed tutor at the Lyceum, and will take the superintendence of the third class.

GREAT FIRE IN PORTLAND.

Extract of a letter from a Gentleman in Portland, dated Tuesday August 28.

We had tremendous fire this morning. It commenced about one o'clock in the three story building at the head of Ingraham's wharf formerly occupied as the printing office of the Argus. It spread Easterly consuming all the buildings at the head of the pier—Westerly it spread to the head of long wharf, down long wharf to the store of E. Greely and Son, and down Ingraham's wharf to

the store of Thomas Dodge. The buildings consumed were all stores to the number of about twenty.

GENERAL ELECTION.

MONDAY, SEPTEMBER 10, 1827.

As the time for the annual state elections is near at hand, we have deemed it our duty, in fulfilment of a promise made week before last, to insert the names of the several gentlemen who have been nominated as candidates for the offices hereafter mentioned. We shall express no preferences as to the different tickets presented to the public and shall insert each according to the seniority of its nomination.

FOR GOVERNOR.
ENOCH LINCOLN.

YORK COUNTY.

FOR SENATORS.

Three to be chosen.

MARK DENNETT.
MOSES SWEAT,
ISAAC EMERY.
GEORGE SCAMMAN,
CALEB EMERY,
GAMALIEL E. SMITH.
GEORGE SCAMMAN,
DANIEL GOODENOW,
CALEB EMERY.

FOR REPRESENTATIVE TO CONGRESS.

One to be chosen.

JOHN HOLMES.

RUFUS McINTIRE.

FOR COUNTY TREASURER.

HENRY SMITH.

CUMBERLAND COUNTY.

FOR SENATORS.

Three to be chosen.

ROBERT P. DUNLAP,
JOHN L. MEGUIRE,
BENJAMIN H. MACE,
LUTHER FITCH,
BENNETT PIKE,
WILLIAM SWAN,
JONATHAN PAGE,
ELEAZER BURBANK,
JOSIAH W. MITCHELL.

OXFORD COUNTY.

FOR SENATORS.

Two to be chosen.

REUEL WASHBURN.

JOHN GROVER.

LINCOLN COUNTY.

FOR SENATORS.

Four to be chosen.

JOEL MILLER,
EDWIN SMITH,
EDWARD KAVANAUGH,
WILLIAM RICHARDSON,
EBENEZER HERRICK,
JOSHUA STEBBINS,
STEPHEN PARSONS,
HALSEY HEALY.

FOR COUNTY TREASURER.

WILLIAM M. BOYD.

KENNEBEC COUNTY.

FOR SENATORS.

Three to be chosen.

REUEL WILLIAMS,
JOEL WELLINGTON,
EDWARD FULLER,
SANDFORD KINGSBURY,
JOSHUA CUSHMAN,
NATHAN CUTLER.

FOR COUNTY TREASURER.

JOSHUA GAGE.

SOMERSET COUNTY.

FOR SENATOR.

One to be chosen.

SAMUEL WESTON.

PENOBSCOT COUNTY.

FOR SENATOR.

One to be chosen.

SOLOMON PARSONS,
DANIEL WILKINS.

REPRESENTATIVE TO CONGRESS, FOR

SOMERSET & PENOBSCOT

One to be chosen.

SAMUEL BUTMAN,
ISAAC HODSDON.

HANCOCK & WALDO COUNTIES.

FOR SENATORS.

Two to be chosen.

HARRY SHAWLENE,
JOSEPH SHAW,
BAILEY PIERCE,
JOSHUA HALL,
SILAS WARREN,
SAMUEL M. POND,
JOSHUA W. HATHAWAY,
EBENEZER POOR,
CHARLES HUTCHINGS Jr.

WASHINGTON COUNTY.

FOR SENATOR.

One to be chosen.

JOHN BALKAM,
ICHABOD BUCKNAM.

MARRIED.

In this town, by the Rev. Mr. Wells, Mr. Ezra Greenleaf Weld, of Hallowell, to Miss Mary Ann Parker, daughter of Dr. James P. In Augusta, Mr. Joseph Whitaker, of Burnham, to Miss Laura F. Nichols.

DIED.

In Hallowell, Aug. 18, Mr. James Fleming, a revolutionary soldier, aged 106.
In Winslow, Aug. 15, Maj. Josiah Hayden, aged 55.

M. B. F. O. F.

AT Masonic Hall, on Wednesday evening Sept. 12 at seven o'clock.
Particular business requires a punctual attendance.
J. D. ROBINSON, Scribe.
August 31, 1827. A. O. 2.

Wool.

ROBINSON & PAGE will pay Cash for

Wool.

Hallowell, August 31, 1827.

NEW BRICK PRESS.

THE Subscriber offers to the public his newly invented Press for the pressing of bricks which will be warranted to purchasers for a sufficient time to prove its utility. One of these presses is now in operation in his yard, at Gardiner village, which may be seen at any time, as it is in constant operation. All brick-makers, who may wish to purchase, will do well to call and examine this Press for themselves, before they procure one elsewhere. Presses made at short notice, and delivered at any places on the seaboard, if requested. The construction of the Press is simple and moved by the foot, but as it is or may be warranted to the purchaser there is no particular need of a farther description of it here. Price \$100 cash, if warranted, or \$90 if not warranted.

DAVID FLAGG, Jr.

August 31

if

LOVEJOY'S NARROWS.

LOVEJOY'S PROPOSALS will be received by the Agent for the Engineer department until the 20th of September next, for removing the half-tide rock with all its parts and fragments (at Lovejoy's Narrows in the Kennebec River,) to the depth of ten feet below low water at the lowest course of tides. The agent not being able to ascertain to his satisfaction the size of the rock, cannot state definitely the quantity to be removed, (which is variously estimated at from 300 to 500 tons,) and therefore requests those wishing to make proposals to examine for themselves.

PETER GRANT, AGENT.

Gardiner, August 31, 1827.

GARDINER LYCEUM.

THE next term of the Gardiner Lyceum, will commence on Wednesday the fifth day of September next. By regulations recently adopted students will be admitted who have attained to 12 years, and who are well grounded in the first rules of arithmetic, and in English grammar. The 3d class will study in the presence of a tutor for the first year and till they are able to enter the second class after a strict examination.

Fees of tuition 3d class \$5 per term—\$15 per annum.
do 2d & 1st class \$8 per term \$24 per anr.
Board and washing \$1 33 per week.
Room 25 do
Whole expence 3d class \$82 96
1st & 2d class \$91 96
Gardiner, August 20, 1827

Scott's Napoleon.

THE life of NAPOLEON BUONAPARTE, by Walter Scott, 3 vols. 8vo. Just published and for sale by P. SHELDON.

Gardiner, August 31.

Flour & Coffee.

THE Subscriber has just received for sale 75 bbls. new flour, of the first quality—also five bags prime Portorico Coffee.

GEORGE COOK.

August 31.

WANTED,

BY J. D. ROBINSON, a quantity of

WOOL, for which cash will be paid.

August 31

THE CUMBERLAND AND OXFORD

CANAL LOTTERY,

16th CLASS,

WILL BE DRAWN, IN PORTLAND

On the 8th of September.

Persons wishing to obtain either of the prizes presented in the scheme below, may do well to call at

P. SHELDON'S

LOTTERY OFFICE, GARDINER.

SCHEME.

4 Prizes of	\$1000
4	200
8	100
16	50
40	20
120	10
1200	4

Whole Tickets 4 dollars—Quarters 1 dollar.

Gardiner, July 13.

PROPOSALS

FOR PUBLISHING AT PHILADELPHIA,

A NEW SERIES OF

PLAIN TRUTH!

"Hear this, O ye that swallow up the needy, and make the poor of the land to fail"—BIBLE.

PROSPECTUS.

THE editors and publishers, believing the various religious combinations which are, and have been, entered into in our country, to be fraught with evils of the first magnitude; that national preachers, and national societies, are both unscriptural and anti-American; inasmuch as they endanger our rights and privileges as a free people, and enable avaricious, ambitious, and designing men, to lay the foundation for the establishment of a NATIONAL HIERARCHY; which if not opposed, would, at no distant period, establish a national inquisition—are induced to resume the publication of Plain Truth.

We make no pledges, knowing how little they would be valued; and will only say, that while we have strength to wield a pen, we shall exert every nerve in defence of our free institutions.

The pious hypocrites, who, under the garb of sanctity, have clothed their backs, and filled their pockets, with the hard earnings of industrious poverty, will be exposed in all their naked deformity. The lone widow and orphan will be rescued from the grasp of fanatics, who would fain devour them. And while on the one hand, we shall zealously defend pure and undefiled religion, we shall spare no pains to unmask and expose that craftiest of all craft, FORTUNE-TELLING. The columns of Plain Truth will be open to all—influenced by none. All sectarian controversies will be carefully avoided. We shall devote our whole souls to the purpose of exposing the "pious frauds" and "corruptions" of every sect and denomination. "The truth, the whole truth, and nothing but the truth."—THE PUBLISHERS.

CONDITIONS.

PLAIN TRUTH will be published every other Saturday in the city of Philadelphia, on a royal octavo sheet, and will be afforded to subscribers at One Dollar, only, if paid in advance. All communications must be addressed "Editors Plain Truth," &c. Postage paid. Subscription papers to be returned on, or before, the 1st December next. Post Masters will please forward the names of those wishing to become Subscribers.

Agents—Post Masters and Printers generally Philadelphia, 7 Mo. 1827.

[From the new Monthly Magazine.]

THE DESERTED HOUSE.

BY MRS. HEMANS.

Gloom is upon thy lonely hearth,
O silent House! once filled with mirth;
Sorrow is in the breezy scud,
Of thy tall poplars whispering round.

The shadow of departed hours
Hangs dim upon thine early flowers;
Even in thy sunshine seems to brood
Something more deep than solitude.

Fair art thou, fair to the stranger's gaze,
Mine own sweet home of other days!
My children's birth place!—yet for me
It is too much to look on thee!

Too much! for all about thee spread,
I feel the memory of the dead,
And almost linger for the feet
That never more my step shall meet.

The looks, the smiles,—all vanished now,
Follow me where thy roses blow;
The echoes of kind household words
Are with me midst thy singing birds.

Till my heart dies, it does away
In yearnings for what might not stay;
For love which we've deceived my trust,
For all which went with "dust to dust."

What now is left me but to raise
From thee, lone spot, my spirit's gaze,
To lift, through tears, my straining eye
Up to my Father's House on high?

Oh! many are the mansions there,*
But not in one hath grief a share!
No haunting shades from things gone by
Many there o'erstep the unchanging sky.

And they are there, whose long-loved mien
In earthly home no more is seen;
Whose places, where they smiling sat,
Are left unto us desolate.

We miss them when the board is spread,
We miss them when the prayers are said;
Upon our dreams their dying eyes
In still and mournful fondness rise.

But they are where these longings vain
Trouble no more the heart and brain;
The sadness of this aching love
Dings not our Father's House above.

Ye are at rest, and I in tears!
Ye dwellers of immortal spheres!
Under the poplar boughs I stand,
And mourn the broken household band.

But by your life of lowly faith,
And by your joyful hope in death,
Guide me till on some higher shore,
The severed wreath is bound once more.

Holy ye were, and good and true!
No change can cloud my thoughts of you.
Guide me like you to live and die,
And reach my Father's home on high.

* "In my Father's House are many mansions."—
St. John, chap. xiv.
† From an ancient Hebrew dirge—"Mourn for
the mourner, and not for the dead; for he is at rest,
and we in tears."

STATUE OF WASHINGTON,

Lately arrived in Boston.

BY MRS. HEMANS.

Yes! rear thy matchless Hero's form
On thy proud soil, thou Western World!
A watcher through each sign of storm,
O'er Freedom's Flag unfurl'd.

There, as before a shrine to bow,
Bid thy true sons their children lead;
—The language of that noble brow
For all their good shall plead.

The spirit rear'd in patriot fight,
The virtue both of home and hearth,
There calmly throned, a holy light
Shall pour o'er chainless earth.

And let that work of England's hand,
Sent through the blast and surges' roar,
So girt with tranquil glory, stand
For ages on thy shore!

Such through all time the greeting be
That with the Atlantic billows sweep
Telling the mighty and the free
Of brothers o'er the deep.

MISCELLANEOUS.

[From the U. S. Gazette.]

NEW-ENGLAND WARS.

Continued from p. 136

"Sachems of the Narragansetts," said Joscelyne, with a slight inclination of his head. "The different chiefs directed their eyes towards Philip, as if to inform the speaker, that their chief Sachem was alone to be addressed."

"Philip of Mount Hope, I am the bearer of a message to you, since your chiefs disclaim a part in it, from my brethren, the counsellors of Plymouth, who again protest against your breach of faith, and violation of solemnly ratified treaties. It is known to you, and to many of your counsellors around you, that the English, within three months from their arrival upon these shores, entered into a solemn compact with your father, Massasoit, and other chiefs of these shores, wherein they acknowledged the right of our possessions and yielded allegiance to sovereign King James; to which said covenant and compact, you, yourself, have at two several seasons, given your signature and oath of observance. Nevertheless, being instigated doubtlessly by Satan, you have at diverse times, not only violated this covenant, by slaying sundry persons of the said colony, privately and from ambushes, but you have also assembled your chiefs and made open war upon us, burnt our houses, destroyed our corn and cattle, and murdered numerous of the colonists, seizing, torturing and burning the defenceless wives and children of those to whom you were bound in covenant of faith. For these crimes, high handed and awful, I demand of you, in the name of the colony of Plymouth, the best reparation in your power, and ample and full security against future aggressions—or menace you with the sudden vengeance of the English."

The Sachems, startled at the boldness and arrogance of the white, started from their seats, as if to revenge this insult—Philip however waved them to be quiet,

and signified, by a slight inclination of his head, that the speaker should proceed.

"Our people," continued Joscelyne, addressing himself immediately to Philip, "have in no instance, neglected your welfare, to the promotion of their own good. Pious and godly men have been sent to instruct you in the way of salvation; and bring you out of the abomination of worshipping strange gods. Your allegiance to the king of England, has entitled you to the protection of mild and equitable laws; and your submission to the governor of Plymouth, would have secured you from the danger of attacks from your enemies of the neighboring tribes; while the vicinity of those, who worship the true God in spirit and in truth, would doubtlessly have procured upon you, as well as them, the smiles of heaven, favorable seasons and abundant harvests. Yet regardless of all these things, you have despised the proffers of our religious institution. You have scoffed at our gospel ministers, you have blasphemed our Sabbath, and chose the season of our most sacred conviction to exercise to the extent, the fury of your devilish malice. For these things, Sachem of Mount Hope," said Joscelyne, pale and trembling with the feelings, which the recital of these manifold aggressions excited, "for these things, Philip, the vengeance of heaven shall not sleep, but shall pursue you to irremediable destruction: those whom the sword spares, pestilence and famine shall waste, till your tribes shall, for your wickedness, be driven from the earth, and your name only remembered with curses and execrations."

Joscelyne paused, from intensity of feeling rather than an exhaustion of his subject, and as he resumed his seat, Philip stilled the commotion, which was rising among his counsellors, by gently waving his hand. Having for a moment, sat in silence, Philip rose, and addressed Joscelyne: "Is the end of your mission accomplished when you have satisfied the Pauconokets that they have at times drawn the bow with a steadier hand than their neighbors? Do you wish only to inform me that my foot has been close upon the heels of the English?"

One of the Sachems, named Mispoki, arose at the intimation of Philip, and observed, that the person of the Ambassador, being sacred, it could not be supposed that he was actuated by fear, in withholding the remainder of his talk. Yet it was evident, that something remained to be proposed. He ventured to hope, that the Chief would, after hearing the white man answer him after the manner of the Indian nations.

Philip seated himself, and signed to Joscelyne to proceed.

"I should, perhaps," said Joscelyne, "demand more justice, were I to omit that which was the immediate cause of this embassy, as being so personally interested in the consequence of the unholy aggression. You or some of your party did yesterday, in the absence of all defence, assault our garrison, burn our houses, destroy our corn and cattle, murder our infants, and lead, as we have reason to believe, some of our young men and women into a captivity, scarcely to be preferred to death. For this base and cowardly act of wanton barbarity, the colony of Plymouth claims ample restitution for property, and the persons of the perpetrators of the deed, to satisfy justice. The mother sits among the ruins of her habitation and asks of heaven vengeance upon him, who has made her lone and wretched—an outraged community is preparing to wreak full and satisfactory vengeance upon your tribe. The widowed and the childless father,—made childless by your murdering hand, while he implores with a father's feeling, the return of all that rendered life supportable, yet menaces you, the authors of his misery with full retributive justice." Joscelyne flung himself upon his seat, and wrung his hands in the bitterness of his agony; but recollecting the presence in which he was, he hushed his feelings and lifted his eyes towards Philip. Some cloud had passed over the mind of Philip; and some believed, that a tear was lingering in his eye;—if so, it was the first and last, that Philip ever shed; he had known joys, and their deprivation had taught him vengeance. The Sachem, however, checked these feelings, and prepared to reply to the charges and demands of the Plymouth Ambassador.

[TO BE CONTINUED.]

COCHIN CHINA.

The women are, in general, handsome, stout, and well made, are intelligent, laborious, and follow all sorts of occupations. In the bazaars and large cities, there are fifty women to one man; and it is remarkable that in general, there are born five times more girls than boys in Cochin China. They have the same characters as the Chinese language; but their language is entirely different, and a great deal more difficult to learn. In that, a single word has often several meanings: the word *ma*, for instance, signifies at the same time a mother, the chin, the sea, a goat, the devil, a spirit, &c. Corruption reigns in all classes, from the lowest to the highest, not excepting the king himself. Lawsuits, notwithstanding appearances, are generally decided in favour of those who make the greatest presents. Capital crime is punished by decapitation. It is surprising to observe with what indifference criminals go to punishment: they commonly smoke their cigar, as if they were going to a party of pleasure. Criminal women of high rank are trampled under foot by elephants.

French Paper.

The Obelisk of St. Peter's at Rome.

This Obelisk, which was on the right side of St. Peter's, the remainder of the Circus of Caligula, and the only Obelisk standing in the year 1586, was moved, by order of the then Pope, and placed where it now stands (in the square fronting St. Peter's Church.) Dominico Fontana, the Architect, invented a very ingenious machine for the removal, and in the space of five hours moved and raised the Obelisk, having employed 900 men and 7 horses. The Obelisk is the largest, though not the highest in Rome. The shaft is 80 feet 6 inches, and the pedestal 21 feet.

The Obelisk of St. Giovanni, is 108 feet shaft, and the pedestal 9 feet 6 inches by 8 feet.

MRS. OPIE.

This lady was born in 1771. She is the daughter of Dr. Alderson, an eminent physician of Norwich. She early evinced superior talents, by composing poems and descriptive pieces, at an age when young ladies have not usually finished their education. In 1793, she married Mr. Opie, a celebrated painter, and soon after his death in 1803, she published a memoir of his life prefixed to the lectures he had read at the Royal Academy. By this and other publications she has acquired considerable reputation, both as a prose and poetical writer.

RECIPES.

A northern paper contains the following recipe to defend the roof of a house from the weather, and from fire, viz:—Take one measure of fine sand, two measures of wood ashes well sifted, three of slacked lime ground up in oil, laid on with a painter's brush, first coat thin, second thick. I painted with this mixture and it adheres so strongly to the board, that it resists an iron tool, and put thick upon a shingle, resists the operation of fire: I used only part of this mixture, what is left is in an iron pot. Water was laid on the mixture for some time, without penetrating the substance, which is as hard as a stone.

An infallible remedy for the Tooth Ache.

A lady of this town has favored us with the following Recipe, which she says has never failed to produce the desired effects although tried in innumerable instances. Make a solution of Camphor and pulverized Cayenne pepper; dip therein a small quantity of raw cotton and apply it to the affected tooth, and it will give instant relief. To prevent the composition's getting to the throat, lap a bit of rag over the tooth for a few moments.

Wilmington Herald.

ANECDOTES.

The Rev. Cotton Mather, the historian of N. England, says "the thunder offener falls upon houses of God and ministers' houses than other houses;" and he accounts for it in the following way—"It is a scriptural and rational assertion that in the thunder there is oftentimes, by the permission of God, the agency of the devil. The devil is the prince of the Air, and when God gives him leave, he has a vast power in the air;—a great man has therefore noted it, that thunders break offener on meeting houses than on others, because the demons have a peculiar spite at houses that are set apart for the peculiar service of God."

Clerical Gladiators.—We have heard of disputations at all times and on almost all occasions, but a circumstance which happened in Fall River, last Sabbath, we think leaves them all in the rear. Two pastors, the Rev. Mr. Ross of the Baptist persuasion, and the Rev. Mr. Taylor of the Methodist order, happened to meet upon the shore for the purpose of immersing converts. As it was not convenient for both pastors to proceed with their services at the same time; the Methodist gave way to the Baptist; Elder Ross proceeded with an exhortation, which lauded "some folks," and "some folks" it did not laud; rather leaning towards his own belief, and rather calculated to push those over who did not lean the same way. This rather touched the feelings of the other party, and Mr. Taylor replied; rejoinder followed the reply, and a rebuttal followed that, which was also succeeded by a sur-rejoinder, and the dispute finally reached such a height that most of both congregations withdrew and left the reverend combatants to themselves.

N. Star.

A prayer answered.—A certain person in Scotland, not long since, who followed the business of pilfering from his neighbors, made it a constant rule after stealing, to pray for forgiveness; a gentleman passing by one day, seeing him come out of a house, judged he had been stealing, and was determined to follow him; he went some distance, and made a stop at the side of a stone wall, kneeled down and said, "O Lord, I pray if I have done any thing amiss in stealing those goods, that thou wouldst command this wall to fall down and crush me to death." A person being behind the wall, and hearing the fellow's prayer, threw the wall over and broke one of his arms; the poor fellow lifted up his eyes and said, "dear Lord, I cannot speak in jest, but what thou takest it in earnest."

Opinions grounded upon prejudice are always maintained with the greatest violence. Poverty wants some, luxury many, but avarice wants all things.

Good Articles FOR FAMILY USE.

JUST RECEIVED BY

M. BURNS,

A Quantity of

GOOD GENESSEE FLOUR.

GOOD WESTERN CHEESE

—LIKEWISE—

VINEGAR,

OF EXCELLENT QUALITY.

Genuine LEMON SIRUP and BRANDY SHIRUP.

A COMPLETE ASSORTMENT OF

ESSENCES,

In Vials, of from 1 to 4 oz.

SALT PORK, BEEF AND FISH.

Of good quality, constantly for sale.

M. B. Has also just received, a new and complete assortment of

W. I. GOODS AND

Groceries,

ENGLISH & AMERICAN

GOODS,

CROCKERY

Hard Ware, &c.

AND SO FORTH.

Comprising the usual variety—all of which will be sold cheap for CASH.

Fresh HOPS for sale as above.

Gardiner, August 13.

New Store.

THE Subscriber has taken the Store recently occupied by Mr. Harvey Gay on the corner nearly opposite the Store First Mill, and offers for sale a good assortment of

W. I. ENGLISH AND AMERICAN GOODS AND GROCERIES.

Comprising a good assortment of such articles as are usually found in similar stores, all of which will be sold on the most reasonable terms for cash, as approved credit, wood, bark, and country produce generally.

CASH.

At a fair price will be paid for FLAXSEED. WANTED by the subscriber, 500 cords of Hemlock Bark.

The subscriber also intends to keep constantly for sale a complete assortment of Sole, Harness and upper-leather, Morocco, Lining, and Binding skins, Wool, &c. &c. GEORGE COOK, Gardiner, August 3.

A BOOK FOR

CARPENTERS.

JUST Published by P. SHELDON Gardiner and RICHARDSON & LORD Boston, an

Introduction to the Mechanical principles of CARPENTRY.

By BENJAMIN HALP.

PRINCIPAL OF GARDINER LYCEUM.

EXTRACT FROM THE PREFACE.

"When the Trustees of the Gardiner Lyceum had determined, a year or two since, to add to the regular classes, admitted annually, several winter classes to continue for a few months, for the benefit of those young men, whose circumstances would not permit them to devote any considerable time to study; it devolved upon the Author of the following pages to mark out for each of these classes, a course of study, which would be appropriate and not too extensive for the time allotted to them. It was while fixing upon a course for the winter class in Carpentry and Civil Architecture, that the design of publishing this book suggested itself to him. He could find 'books of lines' sufficient; was at no loss for exemplars of the orders; could easily provide for instruction in practical geometry and drawing; but knew of no book which appeared to him suited to instruct young men, who had made no advances in mathematics, beyond arithmetic, and the simplest elements of geometry, in Carpentry, as 'a branch of mechanical science.'"

The plan of this Introduction is, to give, in the first place, some knowledge of the Strength and Stiffness of Timber as the foundation, both of the science and art of Carpentry. In this part of the work, the principles are deduced directly from a comparison of well conducted experiments; a method, which, while it is the most satisfactory to practical men, and the only intelligible one to those, who are not skilled in mathematics, is also the most safe. This part is followed by an elementary view of those doctrines of the statical equilibrium, which are particularly applicable to constructions, and which show the strength of timber, as it depends upon position, and in this part of the book the Author has taken occasion to introduce most of the simple mechanical powers. The principles of equilibrium are next applied to the constructions of Roofs, Bridges, and Buildings, and the book ends with an excellent chapter from Tredgold, on scarfing joints and trapps."

The book is an octavo, of nearly 200 pages, and contains about 100 cuts among which are many designs for framing roofs and domes. Price, \$1.50 cents only.

For sale wholesale and retail by the publisher, and by the Booksellers in the principal towns and cities.

Notice.

THE Copartnership heretofore existing between the subscribers, under the firm of

P. ADAMS, & Co.

is this day dissolved. All persons having demands upon said firm, are requested to exhibit the same for settlement, and all persons indebted to said firm are requested to settle the same without delay.

PETER ADAMS, DANIEL CLAY, SAMUEL CLAY, JOSEPH MCCAUSLAND. Gardiner, August 13, 1827.

HOUSE AND LAND FOR SALE.

TO be sold a convenient Dwelling House, situated on the north side of the Cobussee Stream, in Gardiner, two stories high, with the land adjoining, being about one acre; recently occupied by Capt. John O. Craig. The situation is eligible. Terms liberal. Price low. Apply to JOSEPH SOUTHWICK, Vassalborough, or GEO. EVANS Gardiner.

BOOK AND JOB PRINTING, EXECUTED in the neatest manner, and with despatch, at the *Intelligencer* Office.

NEW ARRANGEMENT.

STEAM BOAT LINE

From Boston to Portland, Bath and Eastport.

EASTERN ROUTE.

THE LEGISLATOR leaves Boston on Tuesday at 5 a. m. and arrives at Portland same day, evening, proceeds on to Bath, where she arrives on Wednesday morning.

The PATENT leaves Portland on Tuesday at 9 p. m. will touch at Owl's Head and Belfast, and arrive at Castine Wednesday afternoon.

The PATENT leaves Castine on Wednesday, 6 p. m. will touch at Cranberry Islands and Lubec and arrive at Eastport on Thursday afternoon.

WESTERN ROUTE.

The PATENT leaves Eastport on Friday, at 2 p. m. will touch at Lubec, and Cranberry Islands, and arrive at Castine Saturday noon.

The PATENT leaves Castine Saturday, 4 p. m. will touch at Belfast, Owl's Head and Bath, and arrive at Bath on Sunday morning, will leave Bath Sunday forenoon, and arrive at Portland, same day evening.

The LEGISLATOR leaves Portland on Sunday, at 9 p. m. and arrives at Boston Monday forenoon.

IN ADDITION TO THE ABOVE.

The LEGISLATOR will leave Bath on Thursday at 11 a. m. and arrives at Portland same day evening, and leaves Portland 9 p. m. and arrive at Boston, on Friday forenoon, leaves Boston Saturday, at 5 a. m. and arrives at Portland same day evening.

A line of Steam Boats runs from Bath to Gardiner, Hallowell and Augusta, on the Kennebec river, also from Eastport to Robbinston and Calais, on the St. Croix river. Likewise from Eastport, to St. Johns and Fredericton, N. B. in connection with the above line.

For Passage or Freight please apply to CHS. BROWN, General Agent, head of Tilden's wharf, or at Andrew J. Allen's Stationary Store, No. 74, State Street.

FARE.	
From Boston to Portland,	\$5 00
" " to Bath,	6 00
" " to Portland to Bath,	1 50
" " to Owl's Head,	3 00
" " to Belfast,	4 00
" " to Castine,	4 50
" " to Lubec and Eastport,	7 00
" " to Eastport,	7 00
" " to Castine to Bath,	4 50
" " to Bath,	3 50
" " to Belfast to Bath,	3 00
" " Owl's Head to Bath,	2 00

Boston, May 25.

BOOKS, STATIONARY, AND PAPER HANGINGS,

CONSTANTLY FOR SALE BY

P. SHELDON,

AT THE GARDINER BOOKSTORE.

A COMPLETE assortment of SCHOOL and CLASSICAL BOOKS, wholesale and retail, at the lowest prices. Also, writing, letter, and wrapping PAPER, at the manufacturers' prices; and a complete assortment of ROOM PAPERS, from 20 cents, to 150 cents per roll. A great variety of Rogers', and other fine Cutlery. Quills by the M. very cheap. SLATES per dozen, do. Combs, Mathematical Instruments, Scales, &c. comprising as complete an assortment of articles as can be found in any similar establishment, and at the lowest prices.

Gardiner, January 5.

AETNA

INSURANCE COMPANY.

J. D. ROBINSON,

AGENT for the AETNA INSURANCE COMPANY, of Hartford, Connecticut, office in

HOUSE, STORES, MILLS, FACTORIES, BARNs, and their contents, against loss or damage by

FIRE.

The rates of premium are as low as those of any other similar institution, and the adjusting and payment of LOSSES, as prompt and liberal.

For terms of Insurance, application may be made to the above AGENT, who is authorized to issue policies to applicants without delay.

Gardiner, May 25, 1827.

E. H. LOMBARD,

AGENT TO THE

PROTECTION

INSURANCE COMPANY,

IS DULY AUTHORIZED TO TAKE

MARINE RISKS,

FOREIGN and Coastwise. Rates of premium as low as in Boston or elsewhere. Policies issued without delay, upon application to said Agent at Hallowell.

April 27.

THE PROTECTION

INSURANCE COMPANY,

OF HARTFORD, Connecticut, offers to insure

Houses, Stores, Mills, Factories, BARNs, and the contents of each, together with every other similar species of property.

AGAINST LOSS OR

DAMAGE BY FIRE.

The rates of premium offered, are as low as those of any other similar institution, and every man has now an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course the office pursue in transacting their business, and in the adjusting and payment of losses is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay.

GEO. EVANS, Agent.

Gardiner, Jan. 5, 1827.

CORDAGE.

THE Subscriber having purchased the extensive

CORDAGE FACTORY, on North Hampton Street, Boston, lately occupied by the Boston Cordage Manufacturing Company, has appointed Mr.

HENRY LEWIS Agent and Superintendent, who is now ready to furnish Gangs of Riggering from the first quality of clean Hemp, and equal in Manufacture to any made in the United States at the shortest notice and on the most favorable terms.

J. W. LEWIS, Agent of Custom-House Street Boston.

Boston, August 1, 1827.

OLIVER'S CONVEYANCER.

JUST PUBLISHED.

AND FOR SALE AT THE GARDINER BOOKSTORE.

PRACTICAL CONVEYANCING.

A SELECTION of FORMS of General Utility with notes interspersed. Second edition. By B. L. OLIVER, Jr.

June 8, 1827.

LOOKING GLASSES.

GILT AND MAHOAGANY.

FRAMED LOOKING GLASSES.

ELEGANT and CHEAP, for sale by J. D. ROBINSON.

May 25.

FRESH GOODS.

JUST received a Fresh supply of New Goods which can be bought Cheap for CASH.

Gardiner, July 13. E. G. BYRAN & Co.